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## THE FUTURE OF THE COLORED POPULATION.

BY REV. ISAAC J. HENDERSON.

While the late civil war was raging, it engrossed the national mind. The negro population were occupied with visions of indefinable benefits, which they were to reap from the issue of the contest. It was not to be expected that they would turn aside, and consider the offer of a new home on a distant continent. But since the war, as its actual results have been transpiring, a sober contemplation of the prospect before them, has led one hundred and seventy freedmen of Virginia to apply for the aid of the American Colonization Society in embarking for the land of their fathers, and a wide-spreading desire to follow them may be occasioned by future developments.

The Colonization Society, anticipating an increased demand for its services, has recognized the augmented responsibilities devolved upon it by the enlarged number of freedmen. The spirit with which the Directors meet the crisis reminds one of the abiding confidence expressed by a zealous and indefatigable promoter of their scheme in its incipency. On a certain occasion, when pressed by innumerable objections, he closed his patient reply by affirming: "The cause is God's, and must prevail." This utterance sprang from an unwavering conviction that the plan was not only righteous but providentially adapted to the existing state of things. Time shall prove whether Finley was an enthusiast, or a sage. The direct aim of the enterprise is "to colonize, with their own consent, the free people of color." Yet it achieves certain incidental benefits of vast importance. As the founders had these in their eye, they demand our notice.

The first is the *prevention of the slave trade*. The territory of Liberia lies in that portion of the continent which was for centuries the field of the slaver's greatest activity. Thither the



victims of predatory war were forced from their homes in the interior. Thence they were shipped, many of them to die from suffocation, and the remnant to endure countless horrors before reaching the land of their bondage. Towards the suppression of this commerce the settlements of Sierra Leone and Liberia have effected more than navies. The boundaries of the latter, having been extended by successive treaties with about forty tribes, embrace six hundred miles of sea-coast. Within those limits about two hundred thousand natives are supposed to reside, who are amenable to the laws of the Liberian Government. These have been forbidden to engage in their former inhuman barter, and persuaded to substitute various kinds of lawful traffic. The vigilance of the authorities may be inferred from the mission which they sent to France in 1856. At that time, vessels in the employment of contractors, patronized by the French Government, were engaged in procuring laborers on the West coast of Africa, for the sugar plantations in the French colonies. The pretence was, that the laborers were engaging voluntarily to work for stipulated wages. But as the contracts were made with the chiefs the service of their men was actually involuntary. In order to stop the practice, negotiations at Paris were determined on; and President Roberts was appointed to conduct them. He was successful, and the traffic was abandoned. More than once has the colony been attacked by neighboring tribes because of its interference with the slave-trade. It has at different times burned down the houses erected for the storage of captured negroes. About six thousand captives, rescued from slavers, have found a safe asylum and a happy home on Liberian soil.

Another incidental benefit of the Society's enterprise appertains to the *cause of evangelization*.

"How can the dark regions of Western and Interior Africa be illumined by the mild radiance of the Gospel?" is a question which has perplexed many minds, and burdened many hearts. The difficulty of solution arises from the undeniable fact that the climate is fatal to the white man. Under the successors of Augustus, the best Roman legions marched against the unarmed inhabitants of Ethiopia. But the laws of climate and of race asserting their supremacy, destroyed the invaders. After a lapse of centuries, in 1841, an agricultural colony from England settled at the confluence of the Niger and the Chad. But out of one hundred and forty-five white persons all sickened, and forty died; while, on the other hand, out of one hundred and fifty-eight colored persons, only three or four sickened, and none died. Similar attempts have always resulted abortively. Yet, the disastrous disclosures have not prevented missionary expeditions. Roman Catholics, of different nations and orders, have hazarded experiments extending through four centuries. Sad is their history. In spite of their zeal, Portuguese, Spaniards and French-Capuchins, Dominicans, and Jesuits, have succumbed to the malaria. That the field has not been entirely abandoned by Protestants is a proof that

there still exists in some hearts a spirit of martyrdom. To a friend, who was arraying before Samuel J. Mills the dangers of the climate, he sublimely replied, "I am immortal as long as God has use for me." A similar sentiment has inspired the chivalric men, who, from time to time, have stepped forward to fill the vacancies made by pestilence in the missionary ranks. We admire their apostolic heroism. Yet we hail any suggestion by which a desolating sacrifice of life can be avoided. Therefore, we look with glad interest on the scheme of colonization. The atmosphere, which is so destructive to the Caucasian, is comparatively harmless to the African. Though the latter seldom escapes a process of acclimation, the ordeal is not severe. This comparative impunity designates him as the appropriate cultivator of the missionary field in that portion of the tropical zone. Liberia is destined to be a community of light-bearers. Her churches are yet in their infancy, but they have already made an impression. As the fruit of this impression, they have received into fellowship hundreds of converted natives. These may be regarded as earnest of trophies yet to be won by releasing from Fetichism and degrading superstitions thousands who are now paralyzed by their grasp.

These benign results have been dwelt upon because they were predicted, and the anticipation of them was fondly cherished by the projectors of the American Colonization Society. But the Constitution of the Society states as "the object to which its attention shall be exclusively directed, the promoting and executing a plan for *colonizing, with their own consent, the free people of color residing in our country.*" That special object gave it favor in the eyes of many among our purest and most enlightened statesmen.

To confirm this remark it is merely necessary to mention the names of those who have presided over it since its organization. The first President was Bushrod Washington. He was succeeded by Charles Carroll, of Carrollton. After him, the post was filled by James Madison. His successor was Henry Clay, and the present incumbent is John H. B. Latrobe, Esq. Among its earnest advocates we might refer to Francis S. Key, Edward Everett, G. W. Bethune, and others, whose identity with it was sufficient to give a prestige of which few benevolent Institutions can boast.

If those great men were again among us, they would probably insist that the present national juncture ought to place the claims of that Society before us in bold relief. Though slavery is extinct, the negro still remains, an object of solicitude and speculation. Discussions are rife upon the best method of directing his lately-acquired freedom, so that it shall advance his own and the general welfare. Without controverting any theories, the Colonization Society is content with the making a practical offer. To every colored person desirous of residence in Liberia it proffers a gratuitous passage thither, with provisions, medical aid, and a shelter for six months. It also presents him a title, in fee-simple, to five acres of land, with an additional quantity for each member of his family.

In asserting that the Society avoids the arena of physiological and political controversy, we are not overlooking the fact, that its noiseless movements are characterized by the assumption of two opinions. These must have a distinct consideration.

It assumes the negro's *capacity for self-government*.

Confident as to the result, it ventured to initiate a Republic, of which the citizens are all Africans or their descendants. It hazarded the experiment under every disadvantage. Its citizens were to be adventurers in the forest of a foreign soil, and encounter difficulties similar to those which almost baffled the hardy emigrants of Plymouth and Jamestown. But in addition to these obstacles, another presented itself, which threatened to be insurmountable. That obstacle was created by the character of the natives residing within the purchased limits of the commonwealth, and the relation into which they would be permitted to enter. Though they were barbarians they were to be cordially embraced, and allowed the rights of citizenship. Would not the incorporation of this impracticable element into the body politic, occasion a total failure? Some strong believers in the negro's capacity for self-government had misgivings, lest the Republic, with such an incubus, should prove to be an abortion. But up to this time nothing has occurred to justify their forebodings.

The natives have manifested an unexpected desire to enjoy the opportunities of education; several of them are even holding offices; and order has been maintained throughout the entire population. The Government has now stood amidst the storms of forty years. The President, Cabinet, Legislature, Judges, Army and Navy, are all men of the negro race. Forty vessels for commerce are owned, manned and officered by her own citizens. They control their own public schools and College. They have their own clergy with numerous congregations. If they are not manifesting the activity of Americans, they present a fine specimen of orderly and happy society.

In consequence of this self-sustained prosperity, Liberia has been acknowledged as an independent nationality by the leading Powers of the earth. Her friends proclaim that the experiment of self-government has been satisfactory. They who think the Emancipation Proclamation premature, must agree that the enterprise merits serious and special consideration. The new attitude into which the negroes have been thrown will test their capacities. Some experiment is unavoidable. Where can it be tried under more favorable auspices, than in a community composed of their own race, which has sustained its organization, despite unparalleled discouragements?

The other assumption of the colonization scheme is the inability of colored persons to realize *in the United States*, that happiness which depends on social equality.

This position has been stigmatized as harsh and oppressive. But they who utter that censure are requested to observe that the Society adopts no measures to render the race uncomfortable in this land. Its operations are based on the belief that they are already encircled



by influences of caste and feeling from which they cannot escape, unless they emigrate. In the view of these influences, it merely says to them, "If you wish to change your residence, we will furnish the facilities for gratifying your aspirations."

What framed the law forbidding Africans to reside in the State of Indiana? What controlled the vote of Connecticut which (despite the intense sympathy occasioned by the late war) excluded them from the elective franchise? What excited the gangs who rushed along the wharves of New York, driving off the negro stevedores, and inflamed the rioters, who hunted negroes like wild beasts in her streets, and applied the torch to their Orphan Asylum? In public conveyances, the presence of colored men or women is merely tolerated. They are not seen in private parlors—nay, even in the sanctuaries of religion they are separated from the other worshippers as a distinct class.

Such is their treatment even in States where slavery has been abolished for more than half a century. If the potent influence of time has not overcome the repulsion, what will? Intellectual elevation! Instances of such elevation have not been wanting. Yet, while it has commanded respect, it has not secured freedom of intercourse. Even when those possessing it have been thrust forward, they have been mortified by the mere toleration received at the hands of their friends, and by the absence of any hearty and genial feeling.

As a specimen of their convictions on this subject, we cite an extract from a letter written by Prof. Martin H. Freeman, while the Principal of an Institution for colored persons in Pennsylvania. Having resolved to emigrate, he gave, in justification of that course, the following reason:

"I am persuaded that emigration to Liberia is the quickest, surest and best way by which the negro can arise to the proper status of mankind. I do not expect to improve my pecuniary condition. I have a congenial situation, and a comparatively prominent position. But I have an earnest conviction that I am a man, and, by consequence, that it is not only my privilege, but my duty, to secure for myself and my children all the rights and immunities that pertain to humanity."

His language utters a conclusion drawn from the actual state of public feeling. The African mind which expands here must resist the contracting force of the obstacles referred to. If it is to attain happiness, it must soar to independence of social sentiment. In most cases, the feelings engendered by repulsion will have a bitterness proportioned to the advancement of those by whom it is experienced.

They who expect the barrier between the races to be obliterated in the United States, might learn a lesson by glancing at the West Indies. Of the prosperity and progress in those Islands, let us sup-

pose the brightest picture to be correct. With that picture in view, it may be asked whether this prosperity or progress has secured for the negro the coveted boon of social equality? A negative and significant reply is given to that question by recent developments. Within the present year, three hundred and forty-six citizens of Barbados emigrated to Liberia. It seems that, in the year 1848, there was formed on that Island an "Association for furthering African Colonization." In 1855, they addressed to President Roberts a letter containing the following language:

"To go into a detail of all the differences between the colored classes of this colony, and indeed the West Indies generally, and the more favored race, would be superfluous. Suffice it to say that an amelioration of our condition can only be hoped for in a country where there are no conventional bars, or unnatural obstacles, to our entering in the race of competition with any class or race of our fellow-citizens, and reaching the goal, how exalted soever, if we carry, in ourselves, the necessary mental and other qualifications which warrant the indulgence of such aspirations. . . . Driven by stern necessity to carry our genius and acquirements elsewhere, if we would avoid ultimate mental debasement and social degradation, and that widespread demoralization which must inevitably result from the shipwreck of self-respect, we have elected to proceed to Liberia."

In 1864, C. T. Fortune wrote to President Warner, from Trinidad:

"I am requested by some of my countrymen, sons of Africa, who are suffering under the yoke and oppression of colonial prejudice, to address your Excellency, praying for all the information necessary for facilitating their passage from these shores; as they are over-anxious to emigrate to that land where one breathes the air of independence, and feels himself at home in the fullest sense of the word."

Rev. Henry B. Hooker (of whom it is remarked, in the Report of the Massachusetts Colonization Society, that "the accuracy of his observation and the soundness of his judgment need no attestation") visited the West India Islands in 1857, and became deeply interested in the colored population. In a letter from Barbados, he said:

"There runs through the Island that marked line of distinction between the English and the African races, which, as in other parts of the world, prevents their meeting on the same level, in the intercourse of social life. 'Education and refinement only render the condition of the colored race the more irksome. The intelligent and aspiring cannot rise to the condition of the white man; and they cannot merge themselves again in the mass of the ignorant and degraded, from which they have arisen.'"

In St. Thomas, one of the Danish Islands, has been formed "The St. Thomas Liberia Association, for the purpose of promoting emigration." As to the character of that Association, Prof. E. W. Blyden, a native of that Island, but now Secretary of State of Liberia, informs us that it "embraces the wealth and intelligence of the community."

Thus it appears that the negroes, long since emancipated in those Islands, are pressed down by the weight of public opinion. The larger our concessions, as to their advancement in knowledge and morals, the more irresistible is the conclusion that repugnance between the African and Caucasian is indestructible. Let it not be forgotten that the proportionate number of negroes is far larger there than here. In Jamaica, there is a population of 346,000, of whom only 16,000 are white. In Barbados, of 165,000 inhabitants, only 16,000 are white. It is seen that, in the former, the negroes constitute nineteen-twentieths, and in the latter, nine-tenths of the people; whereas in the United States they number one-eighth. There, they have an overwhelming majority; here, they count but a small minority. If, with the force of numbers on their side, they cannot make their way to the level there, why expect them to reach it here, where the numbers are largely against them? Legislation may allow them equal rights in our courts of justice and privileges at the ballot-box, equal means of common and professional education, but it cannot raise them above the position of an inferior caste. With such inferiority, most of them may be satisfied. But, probably, every year shall swell the number of those who wish to emigrate. When that desire is expressed, whither shall their attention be directed? To the British or Danish West Indies? We have seen that the inequality complained of here is lamented there. Shall they seek a home in Hayti? It has already been tried, and found wanting. In 1824, and during several subsequent years, a large number from the Northern and Southern States repaired thither. But they were not admitted to full citizenship; the avenues to preferment were closed against them; and such was the incompatibility in manners, and politics, and religion, that hundreds returned, and the project was abandoned.

Statesmen, in high places, have proposed to set apart for this purpose some region on the American Continent. This proposition might be entertained by many if there were reasonable grounds for expecting that a territory could be insured to the colony as an isolated residence. But such an expectation overlooks the past history of American advancement. Remembering the extent to which the Indians have been pressed by "the white man's greed of land," it were idle to expect the permanent segregation of a negro colony. According to the present ratio of increase, the population of the United States, in seventy years from to-day, will be two hundred millions. If, when the census is but thirty-five millions, the Abo-



rigines cannot be left undisturbed, what dykes could prevent the swelling flood of future emigration from overflowing the negroes? No colony in America could be secured against encroachment. The requisite locality is found in no quarter of the globe, except Western Africa. There, the white man cannot live. The Liberian, shielded by his climate against intruders, is "monarch of all he surveys." Recognized as a peer, he can stand erect, and enter the career of competition without a paralyzing sense of inferiority.

In the crisis through which our country is passing we look with anxiety to the American Colonization Society. It were extravagant to anticipate the removal of our entire colored race. Yet it is not unreasonable to conjecture, that the number of departures may grow with the facilities for emigration. Those facilities may be multiplied by the increase of trade with Western Africa. As to the future extent of that trade, there are no data on which to base a positive opinion. Yet it is worthy of remark, that there are present signs of expansion. In 1833 the palm oil, imported from Western Africa into Great Britain, was valued at \$2,045,000. The amount has been steadily rising, and in 1862 (the date of our latest statistics) it was upwards of \$7,000,000. "The Company of African Merchants," and "The London and African Company," are the titles of two commercial associations recently organized in London. Their ships, are scattered along the seaboard of Western Africa, and are forming business relations with the merchants of Liberia. Their movements indicate a rising appreciation of the trade. Let it be observed, that this result has been occasioned by the fact that the colonies constitute *media* of traffic with the natives in the interior. Much larger results may be expected, when the resources of the colonies themselves shall be developed by the hand of civilization.

These resources have not been fully explored; yet sufficiently so to prove that they are valuable. Iron ore abounds; and the opinion is confidently expressed that there is a rich supply of copper and other minerals. The rivers, though generally too small for extensive navigation, are numerous. The character of the soil may be inferred from a list of its productions. Among them may be mentioned rosewood, teak, mahogany, hickory, poplar, sassa wood, and other trees valuable for ship-building and architecture; camwood, ebony, acacia, copal tree, cacutchouc, and several varieties of palm; maize, rice, and on the highlands wheat, barley and oats. The principal farinaceous and esculent plants grow well. Among the fruits are the mango, lemon, lime, orange, guava, tamarind, pomegranate, coconut, plantain, banana, pineapple, and African peach. The staples are cotton, sugar, coffee and indigo. The quality of these has been attested by the price they bring in the United States market. They sell at a rate as high as those imported from any country. A firm who recently purchased several bales of Messurado cotton have written the following testimonial:

"We worked it alone, in our mill, to test its quality; and can say



that we think it fully equal to our own American upland cotton. It has an excellent fibre, dyes well, and can be used in manufacturing cotton fabrics of all kinds."

A specimen lot of indigo from Bassa County was submitted to the scrutiny of a merchant in Philadelphia, who had been long conversant with the manufacture of that article in India. He declares "it better than the medium quality from Bengal; and it is evident, that with care, the best of indigo can be obtained from Liberia." A soil yielding products such as those above mentioned must be capable of furnishing the material for extensive commerce.

It is a matter of regret that the Liberians have done so little to develop their agricultural wealth. Attention has been chiefly devoted to commercial pursuits. This is accounted for by their contiguity to natives whose wants and trading propensities offer inviting opportunities for barter. Harper's "Gazetteer" asserts that "about two millions of inhabitants receive their supplies of goods from Liberia, giving in return palm oil, ivory, camwood," etc. Hence there are many wealthy merchants. That the country is prospering must be admitted, in view of the report that their exports are exceeding their imports. Yet it is unfortunate that a trade, furnished to their hand, has diverted labor from agricultural pursuits. However, it is gratifying to see of late a growing inclination to till the land. This is evident from the comparative price of choice lands. Tracts which, a few years since, could be purchased at two dollars per acre, now cost twenty and some are even valued as high as fifty. At present, sugar seems to be receiving more attention than any other staple. In 1864 the sugar crop on the St. Paul's river amounted to 4,211,200 pounds. One of the planters, Jesse Sharp, who emigrated in 1852, was in 1859, by a generous loan from H. M. Schieffelin, Esq., enabled to purchase a steam sugar mill. He has paid his debt, and last year he sold 70,000 pounds of sugar. The scale on which that article is being cultivated may be inferred from the fact, that several planters now own and employ steam mills. Cotton and coffee are also receiving increased culture. Editors in the Republic are dwelling upon the subject of agriculture in their columns. Legislators are urging its importance in their addresses. If their efforts should succeed in making the people a community of farmers, the result must be a large addition to the quantity of exports.

We have seen that even now, without awaiting the development of the above-mentioned agricultural resources, trade with Western Africa is continually on the increase. Of course, the development of them shall impart an incalculable impulse to commerce. When that transpires, the means and inducements for emigrating shall be multiplied. The frequent receipt of news from Liberia, and the oft-recurring departures thither, may produce on our negroes an impression similar to that which has been felt by the operatives of Europe when hearing from the United States, or bidding farewell to embarking friends. Let it be remembered that the arrivals from

Europe on our shores within the last twenty years have exceeded the whole number of the negro population in the United States, and there will be the less inclination to brand as enthusiasm the largest anticipations with regard to colonization in Africa.

It will probably be retarded by ignorance of freedmen respecting the benefits which they and their children would realize. Their blindness is likely to be prolonged by the visionary guides who teach them "to look for their chief good in this country; and in the face of all the repulsions of social inequality, to stand here and fight it out." Yet as such advice is contrary to their real interests, their eyes may be opened to the truth. Their views being changed, the applicants for a passage to the Land of Promise may multiply beyond all precedent.

Time will prove whether these conjectures as to the future are correct. In the meantime, they do not affect the claims of the American Colonization Society to patronage. It is not to be estimated by the contraction or expansion of the work which it may be called to perform. It stands ready to perform all that may be assigned to it by Providence. As an instrumentality judiciously adapted to the times, and to the interests which it was intended to promote, we bid it God-speed.

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### A GOOD YEAR TO AFRICA.

Rev. Albert Bushnell, one of the oldest Missionaries of the American Board at the Gaboon, Equatorial Africa, thus writes to "The Evangelist" of New York, under date of Gaboon, January 1, 1866:—

MESSRS. EDITORS:—One year ago to-day, in sending you the compliments of the season, the opinion was confidently expressed that it would be a good year—one of the "years of the right hand of the Most High"—a good year to afflicted America, and to benighted Africa, and other heathen lands where the heralds of the Cross were proclaiming the message of salvation, "peace on earth and good will to men." From THE EVANGELIST and other sources of intelligence, from month to month, we have had increasing evidence that it was even so, leading us to exclaim with thankful hearts, "what hath God wrought?" Yesterday the year closed, crowned with the goodness of the Lord.

The past has been a good year to Africa, notwithstanding some special afflictive visitations to her Western coast. The small pox, which commenced the year before, prevailed pretty generally among the maritime tribes, and in some localities the scourge was desolating; but it has now disappeared, having passed into the unexplored regions of the interior, from which we have no reliable reports. The cholera which has been so much, and with reason, feared, has not yet visited the West coast. The Slave Trade—

Africa's old chronic scourge—has afflicted her less than usual—perhaps less than during any year in a century past. We hear very little of its ravages. One of Her Britannic Majesty's cruisers visited our river a few days since, and the commander informed me that very few slavers had been captured of late, and of the number taken, none were under the American flag. Since the efficient action of our Government, in 1862, I doubt if many victims have fallen a prey to the nefarious traffic through the agency of her citizens, or under the protection of the Stars and Stripes. As the Slave Trade—the chief source of Africa's woes—dies, her tears will be dried, and hope will be inspired in her desolate heart.

The rum traffic continues to scourge Western Africa with increasing virulence, sweeping tens of thousands annually to untimely graves, and in ways too numerous to mention, checking her prosperity, and hindering the progress of the intellectual, social, and moral improvement of her people. And this affliction, we fear, will continue until a public sentiment is raised against the crime, in Christian lands, that shall cut off the poisonous streams that are now so profusely poured out upon this coast.

But notwithstanding the prevalence of darkness, sin, and death, the past has been a good year to Africa. The good accruing to Africa is no less powerful and sure because not generally and fully perceived. All that has been done and is now doing for the colored people in the United States will have an influence more or less directly upon the welfare of Africa.

The efforts in England to break up the philanthropic agencies of that Government have failed, and will result in good, by reviving the zeal of Africa's friends and stimulating them to increased devotion. It is also said that the Government of Spain have determined upon the suppression of the slave-trade, declaring it to be piracy. The changes recently made in the British Colonial system on the coast, centralizing the authority in a Governor-General at Sierra Leone, with steamers to communicate frequently with the settlements, will, it is thought, promote their efficiency and the interests of the adjacent native tribes.

Commercial enterprises on the coast are gradually extending as Christian civilization elevates the people and develops the valuable natural resources of the country. Steamers are now being used at Lagos, and are beginning to ply with some regularity on the Niger, bearing into the interior European manufactures, and bringing back the valuable products of Soudan and adjacent regions. An enterprising Scotch firm have recently sent out a swift little steamer to their agent at Gaboon, for commercial use on the coast between the Congo on the South, and Fernando Po and Old Calabar on the North. These increasing commercial facilities without the Gospel would be doubtful benefits, but accompanied by, and sometimes auxiliary to, this saving power, may be hailed as among the means of civilization.

Little has been accomplished in the important work of exploring



the interior, of late; the hopeful enterprise of M. Du Chaillu having failed to increase very materially our knowledge of these regions; though he has done, I presume, all that persistent efforts, under the circumstances, could achieve. Some other enterprises, with similar objects, are being inaugurated, but time will determine whether they will be successful.

But while these secular agencies, which in the Providence of God are made means of good, have been advancing, the Gospel has been spreading. In the absence of any special religious interest there seems to be a gradual progress. The leaven of the Gospel is permeating the communities where the means of grace are enjoyed, the seed of Gospel truth long since sown is springing up, and new seed is being sown, in some instances on new soil. Four new missionary stations have recently been established by native preachers on the Niger, under the supervision of the first native African Episcopal Bishop, Crowther, and in other places new fields are being occupied. The important work of Christian education is being prosecuted more extensively, and on a higher scale, and the still more important work of translating the Scriptures into the different African languages, is not neglected. The whole Bible in the Efick language, spoken on the Old Calabar, will soon be ready for the press; and the whole of the New Testament has already been given to the people who reside on the Cameroons, in their native dialect, while at Gaboon and Corisco the amount of translations is increasing. Several weekly or monthly newspapers published on the coast, under Christian influences, are exerting a civilizing and Christianizing influence.

So while we rejoice in the goodness of God that has crowned the year in the United States, we see abundant evidence that God is remembering Africa for good, and causing many things in His wonder-working providence to combine in working out her elevation and Christianization. Still we mourn the loss of several of her most devoted and efficient missionaries during the year, among whom may be mentioned the late Rev. Geo. Paull of the Corisco Mission, the Rev. Zerub Baillie of the Calabar Mission, and recently the beloved Hoffman of Cape Palmas, whose praise is in all the churches. Perhaps three more eminent servants of Christ could not have been selected for translation from the toils of Africa to the rest of heaven. Who will come and fill the breaches?

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#### WEST AFRICAN SETTLEMENTS.—ABBEOKUTA.

Abbeokuta, nearly one hundred miles interior from Lagos, is not properly a settlement; certainly in no sense a foreign settlement, though, as the following sketch will show, it is a place of recent origin, and made up of a mingled population gathered from the neighborhood and from Sierra Leone. This latter feature, together with



its close connection with Lagos, makes it proper to give some account of it with those of the West African Settlements.

The following sketch from "*Iwe Irohin*," a Missionary paper published at Abbeokuta, is from the pen of one long resident at that place, and therefore perfectly familiar with its history and present condition.

The town of Abbeokuta is modern, perhaps not forty years old, situated three easy days journey north of Lagos, two as a native will walk it without a burden. The country between is partly forest and partly an open country, cleared by cultivation. The forest commences near Lagos and terminates a little more than half way to Abbeokuta.

On this side of the forest the country is more undulating and the hills larger and higher; the difference between the damp close atmosphere of the forest, and the more free and dry air of the open country is soon felt by a traveller. The scene becomes more varied—extensive fields of grass with the palm or palmyra are seen scattered about, with patches of cultivated ground having yam, corn, beans, sweet potatoes, cotton, vegetable in various stages of growth; then farm villages and small way side markets where the travellers stop and refresh themselves with food ready cooked, and often with the drink the African loves, the palm-wine, or their own beer made from malted corn, or failing in this, water is at hand to supply its place; and when night comes on a sleeping place is found in a village or way-side market shed; he carries all he wants for a bed with him. Civilization has polished all these where civilization obtains, or by stage coaches or railroads make them unnecessary; but the African traveller enjoys the hot yam, the beans and palm-oil, the prepared corn and soup, or the what not, prepared for his refreshment, sits down, eats, laughs, has his joke or passing words with an old friend, and when refreshed gets up and pursues his journey a-foot or on horseback.

The roads are seldom disturbed by the hand of man in the way of making or repairing. Over some water courses rude bridges are made, generally consisting of a large tree squared, sometimes a hand-rail is added. In some cases a number of logs are placed as supports, consisting of posts firmly fixed in the ground, and connected by cross pieces on which the logs are laid. In places where the water courses or rivers are deep canoes are placed with ferrymen, who, for a small payment, carry passengers across in their canoes. These are generally the property of some Chief who receives the profit, the ferrymen being his agents. In the Yoruba country, people are floated across rivers by empty calabashes, the passenger being floated in the water.

The soil near the sea shore is but little more than sand; receding from the sea, the soil becomes gradually more and more mixed with clay and vegetable mould; then small stones or gravel are to be met with in patches, then hard pebbles and hard rock. The products of the soil change in like manner; near the sea, corn,

cassada, sweet potatoes and the water yam are grown: proceeding farther towards the interior the yam becomes one of the chief articles of food cultivated, and cassada goes out of cultivation except for the feeding of sheep and goats. Late wars have, however, brought cassada more into use, for it requires much less care in cultivating than the yam, and remains a year or two in the ground uninjured, and can be dug for use at any time. Rice is being introduced by Sierra Leone people and the christian converts are learning its cultivation from them. Much of the land towards Lagos, near the river, could be used for rice with great advantage.

The continued navigation of the river Ogun for canoes from Lagos ceases about a mile below the Aro gate of Abbeokuta, a ledge of rocks form a barrier but beyond it deep water is found. A few miles below Abbeokuta granite rock is seen in the bed of the river, but at Abbeokuta commence the granite boulders and hills which perhaps terminate some mountain range of the interior. Within the wall of Abbeokuta are seen hills covered with soil to the top, mixed with broken quartz rock in which appears no granite, and other hills composed of granite covered partly with soil and capped with boulders from which the soil has been washed away. From these the name of the town is derived, *Abbe*, under *okuta*, a stone, Abbeokuta means understone, for those who first took refuge here, found refuge and concealment under stone.

This place of refuge was Olumo, a pile of granite rocks near the centre of Abbeokuta, resting on the Southern end of a ledge of rocks. It is still used as a dwelling. Olumo is sacred. From the base of Olumo one of the best views of Abbeokuta is obtained. In the earlier years of our residence here we obtained access to it without hindrance, but now through some white people having explored too far, and having climbed up to the top of the rock, a thing forbidden, the place is watched against the intrusion of white men. On the visit of Commodore Wilmot he was taken to this spot. He found the place guarded, and permission to visit the place was refused until the guard was informed that the person who wished to visit the rock was the Commodore; permission was then readily granted.

The site of Abbeokuta was chosen only as a place of refuge, and no better could be found anywhere in the country; but for a town of the size and importance it has now become, the ground is too much broken by granite hills and boulders.

They serve, however, one good purpose, they prevent the natives from crowding their houses as they otherwise would have done, and ensure open space where none would otherwise be. The hilly ground also ensures a rapid discharge of rain and water from the surface, and a corresponding cleansing away of some of the impurities that do not offend the eye or nose of uncivilized people.

No plan was adopted for the formation of streets, the only arrangement attempted has been that of keeping together the people of each township; the result of which is that each township has a separate government of its own as it originally existed before the country was destroyed by slave wars, and their union under a King or senior Chief is of the lower character. It often occurs that two or three townships successfully refuse obedience to the central government. Matters of the greatest importance have been set aside or changed, not for the better, by a strong township or two.

The government is not only weakened by its being so divided into townships, each having its separate chief, but another division has arisen from the disordered state of the country and their wars. There are the war chiefs and the Ogboni chiefs between whom there always exists a strife for influence and power; the Ogboni chiefs are according to the original constitution of the country the rulers of the country, but war has brought the war chiefs forward and given them power. Added to these, there is a third party weaker than either of the others, but formidable in their power of offering negative resistance to what they do not approve of, that is the company of native merchants.

Shodeke was the first chief of Abbeokuta. He led the Egbas from Ibadan to Abbeokuta, and brought the place into order. He was raised to the position he occupied by his own strength of character and ability; he governed with a stronger hand than any other since his decease. He was well fitted for the work of gathering together the scattered Egbas, and building them up again as a nation, after having been so scattered and destroyed as to have no town or village left undestroyed, out of the scores that existed but a few years before.

Abbeokuta has had to sustain various attacks from its enemies; the most memorable was from a combined attack of the Ijebus and Ottas, where the Egbas were assisted by Badagry. A battle was fought at a place between Ibara and Ishaga near a stream of water called Owiwi. The engagement was very decisive: the Ijebus and Ottas were routed with great slaughter; it is said almost every one of the Ijebu chiefs present was slain. One who saw the field after the battle said that he had no notion that the country contained so many people as he saw bodies of the dead slain in that battle. The next was from the Yorubas who also assembled a large army to destroy Abbeokuta. They were as signally defeated, but the slaughter was much less.

The united attack of the Ijabus and Ottas and their defeat caused the Egbas to invade the Ottas country. They destroyed almost every town. Those who escaped, owed their safety to the protection of water or marshy land, which prevented the Egbas surrounding them. Such was the case at Ado. These events took place in the reign of Shodeke, by whom also white men were re-



ceived in Abbeokuta. He made the first attempt to hold communications with the British Government.

His death took place early in the year 1845. Five of the principal men of the country then took the government, and Sagbua, an Ogboni chief, became senior. Subsequently he was made king. Under this government they received the attack from the Dahomians and defeated them in two battles, one at Abbeokuta, where the Dahomians attempted to take the town; the second, the day after, was fought at Ishaga, where the Egbas again defeated them.

Much sympathy had been felt for them by Europeans and also by their countrymen in Sierra Leone, on account of the threat and attacks of the Dahomians, and aid was sent in materials of war. The following year Commander Forbes, R. N., arrived with a view of instructing some of the Sierra Leone people in the use of artillery and to assist the natives in putting their town in a better position for self-defence. His energy, and the hearty good will with which he entered into his work, won him the greatest respect. He made a treaty with them for the suppression of the slave trade and the encouragement of lawful commerce. After some months stay he left very much enfeebled in health and died at sea soon after, to the great regret of all here.

During his residence in Abbeokuta those events took place which changed Lagos from a slave trade port to one for lawful commerce only, the British squadron under Admiral Bruce having driven out Kosoko and put Akitoye, the rightful king, in his place, under the protection of England and for the destruction of the slave trade.

These events were intimately connected with Abbeokuta, and arose out of correspondence between this place and England by letter and other means. Born natives of the country had the chief share in bringing it about.

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## THE SOURCE OF THE NILE.

We have, in a former number of the *Quarterly Review*, expressed our doubts whether the result of Captain Speke's travels could be accepted by geographers as a final solution of the great problem which has perplexed the scientific and the curious of all ages, and the important discovery by Mr. Baker of the great Albert Nyanza confirms us in that opinion; for the notion of Captain Speke that the little Luta Nzige (Albert Victoria) was only a backwater of the "Nile," which the river must "fill" before it could continue its course, has been proved to be completely erroneous. The Albert Nyanza is a lake of vast, although unknown, dimensions; but certainly inferior neither to the Victoria Nyanza nor the Tanganyika, receiving the drainage of extensive mountain ranges on the West, and of the Utumbi, Uganda, and Unyoro countries to the East. There is even considerable reason to doubt whether the river struck by



Captain Speke at Madi is even the same which he left at the Karuma Falls, for no part of its subsequent course, although indicated upon a map for two hundred geographical miles, was ever seen by him; and Dr. Peney, one of the Austrian missionaries, who resided for nine years at Gondokoro, concluded, from the results of long observation, that the river which flows past that place contributes little or nothing to the flood of the Nile. The sum of Captain Speke's discoveries, therefore, now appears to consist in the fact that he discovered, in his first exploratory journey, the great lake Victoria Nyanza, and in his second a river issuing from it, which, after a not very lengthened course, has been ascertained to fall, in common, however, with several other rivers probably as large, if not larger, than itself, into another enormous lake, now denominated the Albert Nyanza; but of the effluent of this lake positively nothing is at present known, however great may be the probability that a connection between the Nile of Egypt and the lake may be hereafter incontrovertibly proved.—*London Quarterly Review*.

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### PIGMIES OF EQUATORIAL AFRICA.

The explorer, Du Chaillu, publishes the following interesting letter :

To the Editor of the *Times*—Sir: As I find that the report of what J. Crawford said in reference to the small and peculiar tribe of natives which I met with in the mountains of Western Equatorial Africa, between one degree and two degrees South latitude, and about twelve degrees East longitude, has occasioned skepticism, I now copy from my original note-book, which I have shown to Sir Roderick Murchison, the following details. I further understand from him that J. Crawford had no intention of disparaging the accuracy of my description, but simply wished to have such an explanation as I now offer.

These little people, termed "Obongo," may be considered the gipsies of the region. They are of migratory habits, and change their temporary shelter under trees from one place to another. They gain their livelihood by trapping game, which they exchange with the settled villagers for food, and, like some European gipsies, if this method fails they steal and decamp. While the inhabitants of this mountain region are lighter in color than those of the seashore, these Obongo are still less dark. They have only short tufts of hair upon their heads, and are thus strikingly distinguished from the settled inhabitants, who wear large turrets of hair upon their heads. They have a wild, anxious and timorous expression in their eyes, and, although I gave many beads to entice some of them to remain, and was brought to them stealthily by the natives, all the men, except a young adult, disappeared, leaving a few women behind. It would appear that my visit alarmed them; for, although I stayed a week at the adjacent village, the Obongo were no more to be heard of.

The following are the measurements I was enabled to make: The only adult male measured four feet six inches, but as one of the women reaches five feet one-quarter inch, (she being considered extraordinary tall,) I have no doubt that some of the men are equally tall, and some perhaps taller. The other women I measured had the following heights: four feet eight inches, four feet seven and one-quarter inches, four feet five inches, and the smallest four feet four and one-quarter inches. I thought, after looking at the whole group of the adult women, that their average height was from four feet five inches to four feet six inches. The smallest woman had the largest head, viz: one foot ten and one-fifth inches in circumference; the smallest was one foot nine inches round.

In the volume which I propose to publish, more details respecting these little people, with a short vocabulary of their language, will be given.

I am, sir, your obedient servant,

P. B. CHAILLU.

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### IMPROVEMENTS IN EDINA.

BUCHANAN, Wednesday, October 4, 1865.

Yesterday was spent in Edina, opposite to this place, the guest of Mr. John Crusoe, formerly a pupil of Rev. J. Rambo, of our Mission, now the most prosperous merchant in the place. The town has greatly improved since my last visit to it, in 1830. Instead of emigrant fathers are now the Liberian children, who have in very many cases built for themselves very comfortable houses. Most remarkable amongst these for enterprise is Mr. Thomas Moore, now Superintendent of the county. To him the thanks of the country are due for having developed the most successful coffee farm to be found. He kindly conducted me over it, explaining his method of cultivation. One lot, of about two acres, was very beautiful. Lately planted in young trees, he has distributed over it, at intervals of fifteen feet, cocoanut trees. These not only afford a grateful shade to the young plants, but as they grow must present a most picturesque appearance. Mr. Moore's crop thus far (and the coffee is not all gathered) is 3900 lbs. A sudden rain storm drove us hastily from a *coffee-grove* into the more secure retreat of Mr. Crusoe's fine new dwelling, near at hand.—*Report of Bishop Payne.*

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### AFFAIRS IN LIBERIA.

*The Liberia Herald* for January 31, 1866, furnishes the following interesting items and articles concerning affairs in that Republic:

THE LEGISLATURE.—The Legislature adjourned on the 9th inst.,

and the members of the Leeward counties embarked for their homes on the 13th—having been in session but a few days over a month. This and the session of 1864-5 we may term short, when compared with the sessions of former years; yet we think as much has been done in the way of legislation as when the sessions were twice as long.

This meeting of the law-makers of the country was looked forward to by many of our sober thinkers as one that must result in the institution of such measures as will insure a better state of things, financially; or else, we must continue to labor under an even more depressing and embarrassing monetary crisis. We, ourselves, were of the same opinion. Now, whether anything has actually been done by means of which we can hope to be profited, as a nation, we are not prepared just now to say. A Government store Act has been passed, or rather, the one already in existence has been amended, concerning the successful working of which, opinions are various.

Among other measures before the Legislature was the financial scheme of Mr. Henry Pinkus, C. E., a citizen of the United States resident in London. This "scheme" has been twice before our Legislature, and has twice passed one branch of it, (the Senate,) according to Mr. P.'s pamphlet; and we may add, has twice been rejected by the House of Representatives. At this last session, it came up again, slightly altered, making the third time. It has received only one reading this time, (in the Senate,) and five hundred copies have been struck off for distribution among the citizens. The sentiment of a large majority of the people is against this "scheme," and very reasonably too, we think. We feel justified in saying it will never pass into a law in the Liberian Legislature, in its present (last) form. Our people could not be so blind to the interests of themselves and the good of their posterity.

A proposition from Messrs. J. Gray Macfarlan & Co., of London, was submitted by the Executive to the Legislature, in which they agree to furnish the Liberian Government cargoes of merchandise, at lowest current rates in England, providing the Government insures them a return cargo in produce—they allowing their ships to remain on the coast sixty days. We believe the Secretary of the Treasury has been empowered to negotiate with them, and to communicate to them the views of the Government.

"An Act defining contempt to Judges of Court, and allowing Attorneys to appeal from any Judge's ruling in case of contempt," was vetoed by the President, and failed to pass on a two-third vote.

OFFICERS OF THE REPUBLIC.—President, Daniel Bashiel Warner, of Mesurado county—third President of Liberia; elected in 1863, re-elected in 1865. Vice President, James Mux Priest, of Sinoe county, elected 1863, re-elected in 1865. Secretary of State, pro tem, H. R. W. Johnson. Secretary of Treasury, John H. Chavers. Attorney General, Hopkins W. Erskine. Chief Justice, Edward J. Roye.



*Senators.*—Mesurado county, A. F. Russell, J. H. Paxton; Grand Bassa, A. W. Gardner, J. M. Horace; Sinoe, S. J. Crayton, R. S. Jones; Maryland, C. H. Harmon, John Marshall. Secretary of the Senate, Daniel J. Beams; Engrossing Clerk, A. D. Williams; Sergeant-at-Arms, Thomas N. Travis; Runner, H. Findley; Chaplain, Rev. Amos Herring.

*Members of the House of Representatives.*—A. Washington, Speaker; J. B. Yates, W. H. Lynch, H. W. Johnson, Mesurado county; A. Redd, J. D. Preston, L. A. Williams, Bassa county; Z. B. Roberts, I. M. Montgomery, C. F. Mason, Sinoe county; J. M. Thompson, C. F. Campbell, A. Tubman, Maryland county. Chief Clerk, H. J. Neyle, Bassa county; Engrossing Clerk, M. M. Witherspoon, Mesurado county; Chaplain, Rev. G. W. Gibson, Mesurado county; Sergeant-at-Arms, Chauncey Brown, Mesurado county; Runner, A. McFarland, Mesurado county.

*The Courts.*—Judge of the Court of Quarter Sessions and Common Pleas, James Carter Minor, Mesurado county; Chairman of the Monthly and Probate Court, J. T. Richardson, Mesurado county; County Attorney, George W. Moore; Marshal, Thomas G. Fuller; High Sheriff, Solomon C. Fuller; Clerk of the Supreme Court, J. H. F. Evans; Clerk of Inferior Courts, J. T. Dimery.

**MARRIED.**—On the 30th of January, by Rev. G. W. Gibson, Mr. Joseph A. Benson, oldest son of the late Stephen A. Benson, Ex-President of Liberia, to Miss Sarah E. McGill, only daughter of Dr. S. F. McGill, of the firm of McGill & Bro., Monrovia. The groom was 22 years exactly, and the bride not quite 20. Mr. Benson lives in Bassa county, whither he intends to “lead away” his bride.

**MILITARY.**—During this month the President, as Commander-in-Chief, upon application, has chartered two military companies, the “Newport Volunteers” and the “Warner Invincibles.” The former is named in honor of Mrs. Matilda Newport, who, in the early days of the Colony, is said to have saved it by the discharge of a cannon at the enemy when all was given up for lost. The latter is named in honor of the present Chief Executive of the country, President Warner. These companies consist of the youths of Monrovia—young men in whom there is all life and vigor. It is pleasing to see the military spirit kept alive among them. We trust these companies may prosper, adopting “ONWARD” as a motto.

President Warner has seen fit to make the following new appointments: Reginald A. Sherman, Lieutenant Colonel of the 1st Regiment, in place of A. B. Smith, deceased. Joseph W. Hilton, Brigade Major, in place of Hon. J. C. Minor, resigned.

**ELECTED BISHOP.**—At the recent Annual Conference of the Liberia Methodist E. Church, Rev. John W. Roberts, the President of the Conference, was elected Bishop. He is a brother of the first President of the Republic.



CITY ELECTION.—The election of Mayor and five Councilmen for the city of Monrovia, on the 11th inst., resulted as follows: Mayor, I. J. Saunders; Councilmen, J. T. Dimery, C. A. White, R. A. Sherman, L. R. Leone, W. F. Burns. It is expected by many that this "Administration" of the City Government will do more for the good of the city than any former one.

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## VIEWS OF AN INTELLIGENT EMIGRANT.

LETTER FROM MR. H. W. JOHNSON, JR.

[Many of our readers will doubtless remember, that we noticed the departure for Monrovia, in June last, and have published several letters from him since his arrival there, of Mr. Henry W. Johnson, Jr., a colored resident of Canandaigua, N. Y., who rose, by his own exertions, from the humble position of a barber, to the honored rank of a legal practitioner of the bar of the Supreme Court of the State of New York. He went to Liberia, because he thought he could be more useful and happy there, than in America. On the 5th of February last, after a residence of over six months, he wrote rejoicing in the country of his adoption, as follows:]

MONROVIA, REPUBLIC OF LIBERIA, *February 5, 1866.*

TO THE PRESIDENT AND BOARD OF MANAGERS OF THE NEW JERSEY COLONIZATION SOCIETY:

Gentlemen,—I have the honor to report that, as undoubtedly many of you are well aware, my family and myself left the city of New York, in the barque "Thomas Pope," on the 3d day of June last, for the Republic of Liberia. After a very pleasant voyage of thirty-five days, we arrived at Monrovia, Saturday, July 9th, about four o'clock in the afternoon. Monday at noon, we landed safely on the soil of Africa, without any serious accident. Our reception at the time, and treatment since, have been all that we could desire.

I found Monrovia beautifully located on Cape Mesurado, handsomely laid out, and in time, when she has had the benefits of population, capital, industry and enterprize, will be a great and magnificent city! Nature has fully contributed her share toward the accomplishment of this grand result. True, there are some obstacles to be removed, but these seem to have been placed here

only to serve as a *stimulus to the industry and enterprize of the colored emigrants* from America.

With some improvements the harbor of Monrovia could afford a safe shelter for all the navies of the world! All the sea-captains, with whom I have conversed here, say that there are but few harbors in the world, 'superior to Mesurado Bay.

So far, I have found the climate very delightful. It is never cold, nor extremely hot. Up to this time, the lowest I have seen the mercury is 66°, and the highest 86°. The grass is always green, and the flowers always in bloom. Fruits and vegetables indigenous to this climate, and those that have been transplanted here from other countries, grow and ripen during the whole year.

In regard to the face of the country, in a word, it is picturesque and *grand beyond all conception*. The view of Monrovia and the adjacent country from College Hill, the Fort and Light House, is perfectly magnificent! My opportunity for seeing much of the country has been quite limited since my arrival here, because all the old citizens, and also the doctors advised me not to travel much until I have become fully acclimated.

Although we have had the fever in our family during the last six months, and have suffered severely in body, mind, and in purse, yet, I have seen no cause yet to regret that I came to Liberia. On the contrary I return thanks to God, that through the influence of some friends of Colonization, the aid rendered by your Society, and the favorable representations of the Rev. Mr. Crummell (Professor in Liberia College) that my mind ever conceived the thought and encouraged the idea, to come to this country. All that has transpired since I left America, and all I have witnessed since my arrival here, have only confirmed me in the belief that *Africa is the best home for the oppressed black men of America!*

While in America, I was weighed down with the thought that I was constantly in the presence of those who considered me inferior to them for no other reason *than because I wear the dark skin given me by my Creator!* The wisdom of a Solomon, the virtues of a Saint, nor the wealth of the Indies can lift this burden from the soul of a sensitive colored man, who *values Liberty, Self-respect, Independence and Manhood!* But from the time I landed on the soil of Africa, down to the present, I have felt like a new man—I have felt as free as the air we breathe, and the pon-

*derous weight of Human Bondage has rolled off from my soul.* My citizenship is acknowledged; my rights respected; my wrongs redressed, and my manhood fully recognized! This is what Liberia will do for every black man who seeks an asylum on the soil of Africa.

With regard to the means of obtaining a living here, they are ample, cheap, and abundant, and *sure, if the emigrant will rely upon the cultivation of the soil.* You must not infer from this that there are no other means of obtaining a living and amassing a fortune in Liberia. By no means. On the contrary, here is a broad field for the citizen, the merchant, the mechanic—for those who have qualified themselves for the learned professions, etc. The country being new, and its resources almost inexhaustible, no country in the world can hold out greater inducements for colored men of intelligence, industry and enterprize, than Liberia. In view of this fact, how lamentable it is that so many thousands of intelligent colored men in America, possessing fine talents and ample means, will continue to “hug their chains,” “kiss the rod that smites them,” finally die in despair, and entail upon their children the same wrongs which they (themselves) have endured for ages past and gone; when they can obtain all they desire, within the limits of the *Republic of Liberia!* Merciful God! what stupidity and blindness!

Gentlemen, I mean to state the facts as they really are. I will not deceive any one. A person coming to Liberia must not forget he is coming to a new country—that but little over forty years ago, the place upon which Monrovia now stands was a dense, unbroken wilderness and bush—infested with beasts and serpents; inhabited by ignorant, degraded, superstitious, wild and hostile tribes of natives; that the slave-trade then existed with all its bloody horrors and inhuman atrocities! What a change has taken place on this spot since that eventful period! Churches of the true and living God, temples of Justice, halls of Learning, neat and comfortable dwellings, well-regulated towns and villages, cultivated fields, and a growing commerce now fill their places! In fine, the seeds of a Christian civilization have been planted, deeply rooted, and have sprung up on the soil of Africa, and given birth to a new Republic, which, in our day, will afford an asylum to the down-trodden and oppressed colored man in every quarter of the globe; and spread religion and law,



light and civilization throughout every portion of this broad and beautiful land.

Gentlemen, with renewed assurance of my heart-felt thanks and gratitude to you for favors already received, I have the honor to subscribe myself, Your humble servant,

H. W. JOHNSON, Jr.

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## LEAF FROM "REMINISCENCES OF LIBERIA."

NO. VI.

### OLD KING ZOAH AND HIS DEVIL-BUSH.

[The writer of "REMINISCENCES OF LIBERIA," of which we gladly publish "LEAF, No 6," in our present issue, is the REV. JOHN SEYS, at present engaged in zealous labors among the colored people at Nashville, Tenn. Although this laborious man has passed his three score years, and suffered again and again from attacks of African fever, he seems to retain much of the fire of his youth, and promises well for much future service for the improvement and elevation of the African race. Our best wishes attend him in all his efforts to do good.]

The introduction of the gospel by the missionaries of the Methodist Episcopal Church among the native Africans some miles in the interior of Millsburg, in Liberia, was very successful. Quite a number professed conversion, abandoned polygamy, burned their *greegrees* or idols, and gave good evidence that the change was genuine. We now found it necessary to build a substantial place of worship, and dedicate it to the service of the great Jehovah. The little town had been called *Heddington*, a society formed, and a pastor, a colored man, put in charge, who also had the oversight of a flourishing school taught in a temporary thatched building, erected for church and school purposes. But now we must have a framed house and that speedily.

It happened that *King Tom*, in whose town we had met with such success, and who himself had embraced Christianity, had no timber suitable for our purpose on his land, and as there were no facilities for drawing lumber to any distance during those early days of the colony, what to do we could not see.

Among the converts, there were three men who gave evidence of superior minds and deep piety. Their names were *Simon Peter*,

*John Kenneday*, and *Joseph Ames*, and mention has been made of them before in these "leaves." These native brethren were very zealous and active in reference to the new church, and determined, if possible, to obtain the necessary timber for its erection.

Adjoining King Tom's territory there lived an old king whose name was Zoah. This man had been bitterly opposed from the beginning to this "God palaver" which had come among his countrymen. No inducement could prevail upon him to attend the worship of God. He never came into King Tom's town on the Sabbath, nor had he a good word to say to any of the converts to Christianity. But King Zoah had a fine piece of timber land quite near King Tom's, and the three brethren above named made application to him to allow us to cut down as many trees as were needed for sawing up into scantling and boards to build the church. Unfortunately, however, an insuperable difficulty seemed in the way. King Zoah's timber land was a *Devil-bush*, a kind of sacred grove, most superstitiously regarded by native Africans with such reverence, that a woman is never allowed to enter within its precincts, nor dare any one touch a tree or bush on the premises. To molest or intrude upon a Devil-bush is a capital crime among these Africans. The application to King Zoah was therefore met with furious denunciations against the whole movement, and they who made it were warned at their peril against any intrusion on his land.

The brethren were disappointed, but in all the simplicity of child-like trust and confidence, they betook themselves in strong faith to fervent prayer. They argued thus: The Missionary had told them that God, the only true and wise God, made all things. The heaven and the earth, the sea and all in them were His. The cattle and the trees, the gold and the silver, angels and men were His. They would pray to Him. This very Devil-bush was God's property, and the hearts of Kings were under His control and government. They would pray to Him to change old King Zoah's heart and make him a Christian, and then said they "we will have the Devil-bush."

It was agreed between them that every day at noon, each would retire to his own place of secret prayer and present the matter before God.

Some weeks elapsed, when strange to some of the little flock, old King Zoah was seen in church. He sat near the door. Simon Peter was our Interpreter, and the word was faithfully declared unto

the people. The old man came again and again, and gradually drew nearer and nearer the little rude table used as pulpit and altar.

After a while, a Quarterly Meeting was held at Heddington, and the services protracted. Several natives were convinced of sin, and came forward for prayers, and to the amazement and joy of the brethren, old King Zoah was among them! Prayer was put up to a late hour that night, earnest, believing prayer, that God would convert that old heathen King. And He heard the prayers of His people. After a long struggle the old man arose, blessed God, shouted, shook hands with all the Christians, and then said, "Brothers, hear me; to-morrow early, let every man take his axe, go to that Devil-bush, cut down trees, make lumber, and let *us* build a house for the great God, for no God but He can make any heart lie down so." There was one long, continuous, vociferous shout in that native congregation that memorable hour.

Reader, our Mission Church at Heddington, in 1837, was built of the wood of that Devil-bush. All its sills, plates, rafters, boards, shingles, all were consecrated to the service of the living God, made from materials obtained on that spot. Hallelujah!

NASHVILLE, TENN., *April 5, 1866.*

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### NATIONAL VESSELS AT MONROVIA.

The Russian steam frigate Dmitry Donskoy, carrying sixty guns, Baron Maydell, commanding, arrived at Monrovia, January 14th, and remained four days, when she left for Brazil. She was the first man of war of that powerful nation ever seen at Liberia. Her officers had a most cordial reception from President Warner and several of the leading citizens of the Republic, on the 16th. The President and his Cabinet, the Chief Justice, the United States Vice Consul-General and others, and some two dozen of the principal ladies of Monrovia, visited the frigate on the two succeeding days, and were entertained with music, dancing and feasting. The enjoyment was doubtless reciprocal, as the commander of the ship and his officers had been received with the honors befitting their station and sumptuously entertained on shore, on the 15th.

It is gratifying to learn that the United States ship Kearsarge, now on her way home from the Mediterranean, has been ordered



to stop at Monrovia, and is expected to have reached there about the middle of April. She will be the first of our men of war which has visited Liberia since the commencement of our national troubles, in 1861. We hope that this is but a return to better things, viz :— the permanent restoration of our African Squadron, which it has been urged should be composed of a few small but rapidly running steamers, as better adapted than either sailing or large steam vessels, to promote and protect American commercial interests, extirpate the slave trade, and to encourage and aid the several settlements, which are doing so much to strengthen and extend civilization and Christianity in Western Africa.

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### A GUN-BOAT FOR LIBERIA.

In the Senate on the 3d, and in the House of Representatives on the 12th of April, the following bill was considered and passed :

A BILL to authorize the President of the United States to transfer a gunboat to the Government of the Republic of Liberia.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That the President of the United States be, and he is hereby, authorized to transfer to the Government of the Republic of Liberia any one of the gunboats now or hereafter included in the navy of the United States, her armament, tackle, apparel, and furniture, which may be acceptable to that Government, and can, in the judgment of the Secretary of the Navy, be conveniently spared for that purpose, and upon a valuation to be fixed by him.

SEC. 2. *And be it further enacted,* That the Secretary of the Navy is authorized and directed to enter into a contract with any person duly empowered by the Government of that Republic, by which that Government shall engage to repay to the United States the value of the gunboat to be transferred: *Provided,* That the contract shall stipulate for the full reimbursement to the United States of the value of such gunboat in annual instalments, not exceeding ten in number, with interest on each at six per centum per annum from the date of the contract.

We learn that the authorities of Liberia have specially empowered the enlightened and zealous Charge d'Affaires to this Government, Henry M. Schieffelin, Esq., to formally enter into a contract for the purchase of a steamer, not exceeding 150 tons, and to carry one 18-pound pivot gun.

Such a vessel, if kept in sea-going order, must render very valuable service to Liberia in the transportation of the mails, the col-

lection of revenue, and in the enforcement of order among the tribes on different parts of her own and the adjacent seaboard.

We wish that other considerations than money had been allowed to modify the price. The United States, being engaged with England in the suppression of the slave trade, could effect as much with such a vessel in the hands of the Liberian Government as in its own, and save the expense of keeping it in commission—probably more than its value every year; or, as it will no doubt be used to keep up frequent intercourse along the coast of Liberia, its value would be very great to the United States in affording more frequent communication with any fleet which the Government may maintain on that station. Possibly England was induced by some such considerations, in addition to generosity, in the gifts of the Lark, and then of the Quail.

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#### OUR NEXT VESSEL.

We had been encouraged to hope that a considerable emigration to Liberia would have set in this spring, but we have been disappointed. Various evil reports were put in circulation and every effort seems to have been used to prevent those intending to remove from the execution of their plans. Other obvious considerations have also militated against it.

Should any of those who made application for passage and expected to be ready to embark May 1st, or any worthy colored persons wish our aid in reaching and settling in Liberia, we will dispatch a vessel, at such time and from such port as shall be deemed best for their accommodation.

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#### ALL AGREE IN OPINION.

In all the world, there is no place for the colored man like the native land of his ancestors—disenthralled and regenerated as a portion of the Western Coast of that Continent has been, through the influence of civilization, republicanism and Christianity.

In Liberia, the most humble and weak, are protected in the enjoyment of their natural rights. The letters from the emigrants who have within a few years settled in that Republic, and the testimony of the intelligent and able Commissioner and Consul-General from the United States to that Government, and numer-

ous missionaries and strangers, who have resided in or visited the country, show that the advantages of Liberia, in their judgment, are much greater for the colored race than in any other land.

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### LETTER FROM "MAC."

The following letter will be recognized as from Mr. John McNuckles, the leader of the party of freedmen from in or near Lynchburg, Virginia, who embarked last fall for Liberia under the auspices of this Society:

CARYSBURG, LIBERIA, *January 5, 1866.*

I am now at Carysburg and enjoying good health, and hope this may find you well and in good spirits. We arrived at Monrovia, Liberia, 14th December, 1865. We all got to our place of acclimation and settlement just before Christmas, on the 20th December, 1865. The Methodist sabbath school had a pic-nic, and then on new-year's day a society called "The Union Sisters of Charity" turned out, and at church had beautiful addresses from a young man from Monrovia, Rev. Mr. Dillon, and Rev. Mr. Ware, pastor of the church.

All the men are in fine spirits, and are about to get a small furnace sufficient for present use, and if it does well we shall continue and enlarge it. Iron ore is plentiful here. We have not drawn our land yet, but we will do so shortly, and build all the cabins before the six months are out.

We all present our thanks to the members of the Colonization Society for the kindness they have shown us and the colored race. Say to Brother Jack Averett and F. Irwin to come here. There is room enough here for all our colored friends to get their full growth. All that heart can wish in freedom can be seen here and enjoyed.

Please write me as soon as you can, and let me know how you are getting along, and all about Lynchburg. Present my respects to aunt Nelly, and tell her she ought to be in Liberia. Say to her that I expect to be in next spring, and I want her to pack up and come out with me next fall. My respects to all inquiring friends. Tell them I am well and doing well.

I remain, yours,

JOHN McNUCKLES.

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### ITEMS OF INTELLIGENCE.

GOVERNOR-IN-CHIEF.—Major Blackall, Governor-in-Chief of the West African Settlements, arrived at Free Town, Sierra Leone, on the 10th February, on board the A. M. S. S. Company's vessel—the Mandingo.



SHERBRO.—The health of the Sherbro was, perhaps, never better than at present. Trade seems brisk, several vessels have left our harbor in a few days with cargoes of palm oil and palm kernels. Three more are now loading, and will sail in a short time. Sherbro, it is said, is to be hereafter a port of departure, and ships will not be obliged on leaving here to go to Freetown, as heretofore, but may clear direct. A new brick church is to be erected for the Church Missionary Society at Bendoo. M. P. Horton, Esq., has taken the contract, according to which it is to be completed by June 1st of the coming year. Over 600*l.* have been pledged for the building of the church, 100*l.* being from the Colonial Government, and 100*l.* from H. H. H. Walsh, Esq., manager for the Sherbro.—*Early Dawn.*

LITTLE PLANTATION.—On Friday, January 8, the sugar mill of "Liddle Plantation," the estate of M. P. Horton, Esq., of Bendoo, was opened amidst the cheering congratulations of a large concourse of people. The manager of the Sherbro, H. H. H. Walsh, Esq., presided on the occasion, and took the first turn of the mill. There was a sprinkling of the *élite* of the community, and the ceremony was one of great interest, and speaks volumes towards the future developement of this important undertaking in the Sherbro.—*Sierra Leone Observer.*

YORUBA.—The political complications which have so long distracted this country, and so very seriously interfered with the progress of Missionary work, are, we rejoice to say, in some measure modified. Peace between the Ibadans and the people of Abbeokuta is restored. Ibadans come to Abbeokuta almost daily, by thousands, peacefully, for the purpose of trading, and the Abbeokutans are going to Ibadan in like manner. Moreover, the Ijebus, both Iremmos and Ode, are free to come to Abbeokuta unmolested. The Ibadans have expressed their good will by returning many captives, and, among them, the wife of the Bashorun and the wives of the chief Ogudpe. They were sent back without any price being paid for them, and were loaded with presents. Thus, from Abbeokuta as a center, the roads are open in any direction through the Yoruba country, that to Lagos excepted. This remains closed, the Governor of Lagos maintaining the blockade. We trust that it will soon be removed, and the chiefs and people of Abbeokuta on fair and reasonable terms be restored to the position which they once enjoyed, that of being recognized as the friends and allies of Great Britain, and of being admitted to free and open communication with the British settlement at Lagos. Restoration of a friendly understanding between Lagos and Abbeokuta is all that is now wanting to the establishment of a universal peace throughout Yoruba.—*Cavalla Messenger.*

HIS OWN EXECUTOR.—In recent notices of the late John P. Crozer, allusion was made to his well known liberality. He determined to be largely his own executor. We have learned from a trustworthy source, that his "Benevolent Account" shows the aggregate of his donations during the last eleven

years, amounted to over two hundred and eighteen thousand dollars. And this is exclusive of the church and free reading-room he erected at Upland, and of his first contribution to Lewisburg, consisting of seven thousand five hundred dollars. There cannot be a doubt that the entire benefactions of this good man during his life, would amount to over three hundred thousand dollars.

**PHILADELPHIA INSTITUTE FOR COLORED YOUTH.**—This useful Institution was incorporated in 1842. Thirty thousand dollars were contributed by members of the Society of Friends (Orthodox), and a manual labor school was first opened, but subsequently abandoned. The fund increased, until it amounted to \$60,000, when the present structure was erected. It is remarkably handsome, commodious, well-arranged, and well furnished—an honor to its liberal projectors, and an ornament to that part of Philadelphia. In 1855, the present principal, E. D. Bassett, was appointed. Up to this time, thirty-seven have graduated, fourteen of whom are young women. One of the main objects is to fit the pupils to become teachers. With this view, the course of study includes Higher Mathematics, Latin, Greek, Mental, Moral, and Natural Sciences. Twenty-three of the Alumni are now teaching; six have taught; and three are in honorable callings by virtue of their education. Others are now teaching who, though not graduates, received their education in this Institute. The pupils now number nearly two hundred. There are four departments—one high school for each sex, and one preparatory for each; a year and a half is allowed in the latter, and four years in the former.

**LUTHERAN MISSION.**—Rev. J. Kistler wrote from Muhlenberg, January 29, 1866:—"It would do your heart good to hear our children read, sing and pray. They are highly delighted with the prize books. In a few months some had committed well from 300 to 600 Scripture verses. We have some children who will commit word for word, 50, 60 and 70 verses every week." He hesitates to write so much in praise of the Mission, as it might seem egotistical, though it is all true, for the Mission is considered, and is one of the most flourishing on the coast. The system, (farm school,) is much admired. There is some life and energy about the place. He wants to plant a few thousand coffee trees the coming season. "Coffee will pay well here."

## Receipts of the American Colonization Society,

*From the 20th of March, to the 20th of April, 1866.*

MAINE.		Plymouth—Cong. Ch. and So-	
Bangor—Dr. Thomas U. Coe,	\$4 00	ciety .....	5 00
NEW HAMPSHIRE.		VERMONT.	
By Rev. Franklin Butler, (\$5)		By Rev. Franklin Butler, (\$56.)	

<i>Bradford</i> —G. W. Prichard, J. A. Hardy, ea. \$5. H. Strickland, George Prichard, ea. \$2. T. C. Shaw, B. C. Currier, Rev. Dr. Keen, ea. \$1,	17 00	ea. \$1.....	14 00
<i>Brattleboro</i> —N. B. Williston, \$10. C. F. Thompson, \$5. A. H. Wright, \$2. Dr. W. H. Rockwell, Rev. Dr. Tyler, ea. \$1. Others, \$11...	30 00	<i>Branford</i> —Rev. T. B. Gillett, \$10. Mrs. J. A. Leggett, \$5. Mrs. E. F. Rogers, Thomas Plant, ea. \$3. Eli F. Rogers, \$2. Mrs. C. H. Rogers, Mrs. Benjamin Fowler, N. B. Hall, E. E. Bishop, ea. \$1. Cash, \$1.50.....	28 50
<i>Brookfield</i> —Simon Colton, \$3. David Bigelow, J. S. Allen, Luther Wheatley, ea. \$1...	6 00	<i>Guilford</i> —Henry Fowler,.....	1 00
<i>Hartland</i> —Dea. E. Bates.....	2 00	<i>Saybrook</i> —James E. Coulter, Geo. H. Chapman, ea. \$5. Dea. Elisha Sill, R. B. Chalker, each \$3. R. M. Bushnell, \$2. Miss A. H. Ingraham, Mrs. A. P. Ingraham, Wm. J. Clark, Dea. W. R. Clarke, Mrs. Ann A. Pratt, Wm. Willard, Miss Mary J. Chalker, Henry Hart, Mrs. John J. Doan, R. E. Pratt, ea. \$1. Cash, \$2.18 .....	30 18
<i>St. Johnsbury</i> —Elkannah Cobb,	1 00	<i>New London</i> —Dr. Hallum.....	5 00
	56 00	<i>Stonington</i> —A. S. Palmer .....	3 00
CONNECTICUT.			225 00
By Rev. Dr. Orcutt, (\$30.)		MASSACHUSETTS.	
<i>Allentown</i> —Contribution in Presb. Ch. to const. their pastor, Rev. K. P. KETCHAM, a L. M. ....	30 00	<i>Worcester</i> —Benjamin Butman, "to renew his Life Membership," .....	30 00
By Rev. J. R. Miller, (\$195.)		NEW YORK.	
<i>Middletown</i> —Mrs. Wolcott Huntington, \$25. E. H. Roberts, Mrs. Samuel Russell, ea. \$10. E. A. Russell, Mrs. E. B. S. Smith, ea. \$5. Mrs. F. J. Oliver, J. L. Smith, T. C. Canfield, Dr. Charles Woodward, ea. \$2. Evan Davis, \$1.....	64 00	<i>New York City</i> —Robert E. Anthony, Esq .....	5 00
<i>Hartford</i> —H. H. Barbour, \$3. Dr. E. H. Hunt, \$1.....	4 00	NEW JERSEY.	
<i>Wethersfield</i> —Friend, \$5. Dr. E. F. Cooke, Palmer Southworth, D. A. S. Warren, Dea. John Wells, ea. \$3. Wm. Willard, S. R. Wells, G. L. Wells, Thomas Griswold, Capt. H. Savage, Rev. Mark Tucker, ea. \$2. Henry Buck, L. R. Wells, D. Wells, Mrs. S. M. Wells, Joseph Wells, Miss Mabel Churchill, S. B. Churchill, Mrs. S. Griswold, T. N. Griswold, J. S. Griswold, Wells Adams, Rev. W. W. Andrews, James Smith, J. Loveland, each \$1. Cash, \$2.32 .....	45 32	By Rev. Dr. Orcutt, (\$15.)	
<i>New Haven</i> —Miss Mary Dutton, Dr. E. H. Bishop, ea. \$3. A. Bradley, Geo. B. Rich, Samuel Noyes, ea. \$2. Morris Tyler, A. B. Jacobs,		<i>Bloomsbury</i> —Hon. H. R. Kennedy .....	5 00
		<i>Newark</i> —South Park P. Ch. Add'l, A. S. Peabody.....	10 00
			15 00
		DISTRICT OF COLUMBIA.	
		<i>Washington</i> —Miscellaneous...	179 18
		FOR REPOSITORY.	
		MAINE— <i>Bangor</i> —Dr. Thomas U. Coe to Jan. 1, 1867.....	1 00
		NEW YORK— <i>Catskill</i> —Mrs. E. B. Day to April 1, 1867.....	1 00
		MISSOURI— <i>Orleans</i> —Mrs. P. Ailstock to April 1, 1867...	1 00
		Repository .....	3 00
		Donations .....	340 00
		Miscellaneous.....	179 18
		Total.....	\$522 18





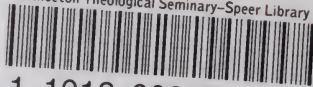


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